and would confine production to the necessities. He vigorously denounced determinism and held that men could perfect themselves by their own efforts. His views were, not unnaturally, roundly condemned by the Confucianists, particularly by Mencius. Among other arguments they contended that Mo Ti's principle of universal love by denying the duty of special or exclusive affection to one's own kin would dissolve the family and so destroy society.

Mo Ti's followers remained influential for several centuries after his death and included many brilliant minds. Before long they seem to have divided into at least two sects. One, considered more orthodox, emphasized the religious features of their master's teachings, and the other—a variant, a kind of Neo- or Reformed Mohism—stressed his dialectics. The former was held together by strict discipline under successive heads who were regarded as sages. Its members were somewhat ascetic, wearing simple clothing and eating plain food, working hard, and condemning music and elaborate burial and mourning ceremonies. The other branch had as its two chief exponents Hui Tzii, of the fourth and third centuries B.C., and Kung-sun Lung, of the third century B.C. It attempted to give further philosophical and metaphysical justification to the principles of Mo Ti and specialized on logic. The members of this branch, with their penchant for argument and their emphasis on terms, have not inaptly been called the sophists or dialecticians of China, and are sometimes classed separately as the *Ming Chia,* or School of Names.

The sects arising out of the work of Mo Ti seem to have suffered severely in the disorders that accompanied the end of the Chou. Their principles of universal love and non-

aggression were scarcely in keeping with the violence of the age. Adherents of Mo Ti, however, were to be found as late as the first century B.C. Some of the writings of Mo Ti and his followers have been preserved and the logical methods developed in them have had marked influence.

A thinker who seems to have left behind him no cult and whose teachings are known chiefly through his adversaries was Yang Chu. Yang Chu, who lived in the fourth century B.C., acknowledged allegiance to none of the great schools of the time, but was an individualist and espoused both pessimism and fatalism. He